

BLUE GRASS BLADE

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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT

High and Ashlawn East Side
A. T. Parker
Se. Slids



LUCY N. COLMAN.

Famous as Abolitionist and Freethinker.

LUCY N. COLMAN

BRAVE PIONEER IN FREETHOUGHT AND EQUAL RIGHTS

Every member of the Old Guard of Freethought, men and women who have braved the slings and arrows of orthodox venom and hate that Liberty might continue, will remember the subject of this brief sketch. For years hers was a familiar face and figure at each of the Freethought conventions, no matter where held, or the distance that had to be traveled. Like a Queen she came, proud of her position and happy in her thought, contented in her association with kindred hearts and minds. Liberty was her one watch-word, whether of body or mind, and her only prayer was the spring of human love. She belonged to the old generation, the Old Guard, now with broken, shattered files, gathered into the great Unknown, gone from the land of the living to the land of the dead.

Lucy N. Colman was born in Massachusetts in 1817, and was, therefore, contemporary for a short time with some of the revolutionary patriots. Her parents were able to furnish her with as good an education as the country afforded at that period, and at a comparatively early age she became a school teacher in her native State. During her career as teacher, she labored to abolish corporal, or physical punishment in the schools, a practice then very much in vogue, and to a great extent she succeeded. Her feeling on this subject was natural and inborn. It was an emanation from her womanly instinct and love of childhood. The keynote to this beautiful and humane sentiment may be found in a few brief words she afterwards penned on the subject of Motherhood. She said, among other things:—

“I always like to write the word ‘Mother’ with a capital M. To me it is the most wonderful word in all the language; it means a joy that can never be equaled. I can never forget the ecstasy that came over me when I first looked in the face of my child, and knew that it was mine, but with the joy came the remembrance of the slave mother’s agony as she looked upon her child and knew its fate.”

In those beautiful words may be found the true sentiment, the moving theme of her whole life.

Mrs. Colman was married twice. At the age of eighteen years she was married to John M. Davis, of Dighton, Mass.; but six years later was made a widow through death. Two years following she was again married to Mr. Colman, and at the age of 28 became a mother. It was when the anti-slavery agitation began in New England, that Mrs. Colman, looking back at this epoch in her life, penned the burning words we have quoted as an argument against slavery. She became thoroughly devoted to the anti-slavery movement, and was intimately associated in this work with William Lloyd Garrison, Wendell

Phillips, Frederick Douglas, and others, and earned the reputation of being an ardent and enthusiastic abolitionist.

Death once more intervened to break up a happy domestic life, for her husband was killed on the New York Central Railroad, while traveling, and was buried from Corinthian Hall, at Rochester, New York, Andrew Jackson Davis officiating at the funeral. At this time Mrs. Colman had joined in with the Spiritualist movement, as a means of association, in that she had given up the church because of its complicity with slavery. Even the Unitarian and Universalist creeds had become too narrow, too orthodox, for her. Meeting with Amy Post, the latter announced her readiness to begin an anti-slavery campaign, and Mrs. Colman feeling that she must speak for the slave, threw herself into the movement. She labored in the East, and finally took up the campaign in Michigan. Here she found a home with Samuel D. Moore and wife, both of whom were well known figures and workers in the Liberal ranks at that time. From her own lips we learned that in her labors everywhere, the church was the bulwark of human slavery. When attacked by mobs, she found that ministers of the gospel were the leaders in it. Her life being thus filled with excitement and adventure, she gave some of its most interesting phases in a published work entitled “Reminiscences,” which was exceedingly interesting, and showing how great and bitter was the struggle for liberty in those perilous times.

In the course of time, by actual experience, aided by reading and study, Mrs. Colman became a radical Freethinker. She was a faithful and constant attendant at each and all Freethought conventions, whereat the writer of this sketch first met her and became acquainted with her. She became equally opposed to white slavery as to black slavery, and above all to mental slavery. She became interested in every living movement for progress, reform and human advancement. She became an ardent advocate of the rights of both men and women. She has mingled with the world, ever and always presenting a character as spotless and as stainless as the polar snows. She met and mingled with the greatest men and women of the Nation, and took part in each and every movement for reform.

Mrs. Colman has demonstrated what a woman can do when possessed of courage, determination, self-reliance, energy, ambition and devotion to the cause of truth and right. Her name still shines in the world of American Freethought, and because of its brilliancy, our eldest son came nearly having her name bestowed upon him. But for the sad death of Charles Bradlaugh, in England, in 1890, he would have been so named, but close ties and personal association with England’s greatest and bravest, impelled the change at the last moment.

Morals, Health and the State

ADMIRABLE ADDRESS, GIVEN ON THE FEBRUARY PROGRAM OF THE SAN FRANCISCO MATERIALISTS' ASSOCIATION.

(By Dr. J. F. Wetzel.)

In the beginning the world was without form and void. Absolute zero was alone distributed throughout space. No light had emanated from any particle of matter. No motion had ever occurred. No attraction had ever been manifested. No heat had ever been produced. Electricity was latent. Life was impossible of manifestation and intelligence had no means of communicating desire.

Repulsion alone had held sway throughout all eternity past, frowning upon every impulse of attraction to establish closer relations.

Hate frowned upon love and scorned her, and the birth of a universe was delayed.

But time flies and love binds. His heart was melted by her graces, and his frown gave place to an answering smile. His inertia became motion, and the atoms of impalpable gases rushed together forming the molecules of material nature, and by the intensity of their union giving birth to the trinity—Heat, Light and Electricity. Revolving about each other, like children at play, they attract other molecules, until at last a happy family, a planetary system, is evolved, with love, the attraction binding each to each; and hate, hidden away in the darkest recesses of space. Each member of this communal family, freely giving, and freely taking, do their part in maintaining a perfect and harmonious whole. There is no clash of interests. That which concerns one, concerns all. Each travels his own orbit, doing his own life work, without let or hindrance, getting his inspirations from all, and in turn, inspiring all. The least is as important, in its own orbit, as the greatest, and the greatest as the least. Neither can be interfered with without disarranging the whole; and the whole would have to assume new relations to each.

Time flies and love binds. The planets condense, as attraction binds the molecules in closer union, the most loving nestling closest to the center, and clinging with untiring energy become the granite rock. And a hundred million of miles from its larger brother, the sun, there dances and plays in the light of his face a mere mote in the atmosphere of space—the earth. It is insignificant in size, but supremely significant in the part it is destined to play upon the stage of life, where love will ever be the chief attraction, and hate the chief repulsion. Love, the good Goddess, and Hate, the bad Devil. It, of all the myriads of circling worlds, may be the only one fitted for the highest expression of sentient life and love.

Then, who may call it accursed, which of its planetary brothers may say I am better than thou?

The solid ground, the liquid seas, and the gaseous air, fitly represent the three forms, or states of matter; and any mass of matter may assume either of these three states, according to the attraction or repulsion, the love or hate, that influences the condition. In due time the love of the oxygen in the waters, for the metals in the bowels of mother earth, will cause it to form new affiliations, divorcing the hydrogen of the present union, and the milk of maternal love will cease to flow, and her breasts will become dry, as the moon, and all animated life upon her bosom will cease.

But will love cease with the environment, or is the law true, that there is no loss or gain, but only an eternal change?

It has long been considered that life and love only came into existence at birth, and ceased at death; and are entirely beyond the comprehension of man. But we must change our views, and learn that they are as constant and imperishable as any other of the forces of nature, and alike subject to law. Before the universe was, they were; to act and be acted upon; to give and to receive.

Three elements, which can be analyzed, weighed and measured, form 99 per cent of all animated nature—Carbon, Hydrogen and Oxygen, C. H. & O. Two, in chemical love, form the seas—O. & H. Two, in chemical union, form the air—O. & N. And one eternal, imperishable element may be the ultimate, and the pri-

mate, from which all phenomena is produced. As all elements assume the three different states—solid, liquid and gaseous,—at will, and an infinite number of combinations, so may the one be all, and all be one.

You are familiar with ice, a solid body; water, a liquid, and steam, a gas,—all being one and the same thing. Some of you know it is not a single element, in the sense our fathers thought, but a combination of two elements, O. & H. We have, further, been enabled to separate the oxygen into ozone and anti-zone. This latter is of great benefit to the higher forms of animal life, in fact, a preserving angel. It is set free by waterfalls, the surf of the sea, the lightnings of heaven, or wherever water is finely divided by the forces of nature. It has great love for the dead, of all animate creation, combin'g with their molecules and rendering them harmless to the living. Without this angel that watches over us and slumbers not nor sleeps, this small world would soon be rendered uninhabitable by man.

Deep down in the seas of water, where now the fishes swim, ages and ages ago there dwelt the lowest forms of animal life: a jelly-like mass without a head, or tail, and almost without form; having only one sense, and that was life. The elements composing its formless body were the same as those composing the earth, the air, and the water, but love had combined them in such a way as to make them a fit medium for the manifestation of life. And life thus found its first organ of expression. Only Carbon, Hydrogen, Oxygen, Nitrogen, Sulphur and a very small proportion of Phosphorus, but in certain definite proportions. The chemist cannot do this. The attractive power of love alone can perform this miracle. Time flies and love binds. This protozoon carried in the ever varying currents of the restless deep, receives multiplied impressions from contact with the obstacles in its way until at last the accumulated sensations have impressed its inmost being until a sensorium is established; the whole mass becomes medullary matter and a low order of nutritive system is established. Later this becomes more complex, but persists throughout the length of the entire chain from the protozoon to man.

The sensorium receiving continuous repetitions of sensations, the creature acquires motion independent of the ocean currents, and the medullary matter is concentrated into cells and cords and ganglia, or little brains controlling the means of locomotion, and a higher order of animal becomes the offspring of the lower, and again their offspring inherit all their peculiarities and the sum of their acquired sensations as expressed by their sensorium. This is further perfected by concentrating the ganglia in one larger brain with the cords not unlike an intricate telegraph system, reaching to the utmost extremities of the various organs of locomotion, nutrition, sensation, etc.

Man, being the highest expression of sentient beings, has inherited all the accumulated sensations of the entire chain that has preceded him, and is endowed with the triple nervous system—nutritive, motor and sensory.

The lowest forms of life may be divided and sub-divided, but still each part will continue with an independent existence. To it alone can be applied the old song: "As it was in the beginning, is now and ever shall be world without end. Amen!"

The higher order of animals endowed with the higher order of sensorium, not unlike that of man, are man's greatest visible enemies, because they obey the highest law of their nature—self-preservation; and that they may live, many unfit for the environment, must die, and man, the most fit of all, feasts upon all, and in his death the worms of the earth will find new life. His skin-worms will devour his body.

Thus we see that all animals live upon other animate matter, either before or after death, and the elements that make up one body today will be incorporated in another body tomorrow, and yield to the survivor all the elements and forces it possesses; and no difference how round about and indirect the exchange may be, the result remains the same. For instance, you analyze this common earth-worm; you find it to be composed of solids, fluids and gases; you drive off the water by heat and the residue is of the three or four simple elements heretofore mentioned. No particle of matter is destroyed by the process, but it can never come together in just the same conditions again. The water and free gases go off into the free air. The water will condense, fall to

the earth to nourish plant life or quench the thirst of other animals. For instance, the carbon will be absorbed by grass, flower and tree, and some sonster of the air will feast thereon and incorporate it into his own body, the same as if it had eaten the worm, and at last a dainty meal may be made of poor birdie's body for an invalid child, and it becomes again a part of a human being. But not for long; the forces of nature are no respecters of persons or things beautiful, and if man has broken her laws, the body of the child may soon be laid away among the earthly things from which the worm receives its nourishment.

Who can trace the infinite changes of an atom of matter from the time when the stars first sang together, to that time when all is ure will be hushed in an eternal sleep?

The protoplasm of all cells, both animal and vegetable, is chemically identical forever, constant in its proportions, but the vegetable cell will unerringly reproduce a vegetable and the animal cell as unerringly reproduce an animal, each after its kind, because it has been so impressed by its heredity; the negro will beget a negro the Jew a Jew, the hunting dog a hunting dog, unless impressed by other forces, and an acquired peculiarity that the parent did not inherit may be transmitted to his posterity, as the present line of begging dogs, as the changes that have been going on in the bitter almond, changing it to the delightful peach; and the short, stiff-haired goat of Bible times to the long, curly, flexible haired Angora goat of today; the partially civilized man of today, with love gradually displacing the hate of former times.

He, the highest expression of animate existence, is no exception to the laws of nature. He has inherited a certain anatomical and mental bias. His environment has supplied him with a multitude of impressions, made upon his organs of sensation. He perceives the causes. He remembers the perceptions. He groups them and by reasoning, forms his own conceptions. He associates these conceptions, forming judgments, which may or may not be right, for various reasons. His sensations may be impaired or lost, and he may think it cold when he is burning with fever. His organs of perception may be perverted and cause hallucinations. His memory, likewise, may be poor from age, ill health or heredity. His reasoning may be incoherent and he may have illusions. His judgment may be impaired by a long course of biased training, or by disease causing delusions, even violent insanity.

If by heredity or environment he holds one opinion or another, we should bear with him in all love and kindness, for he did not create himself or his opinions, and he is powerless to change of his own volition. He will still be the creature of circumstances.

As the great little Napoleon, that child of destiny, said: "Nothing is more simple than my elevation. It was owing to the peculiarities of the times. I did not make events; they made me. My son cannot replace me. I cannot replace myself. I am the creature of circumstances." If it were not so, vain would it be for teachers to teach and science to investigate.

There has been no idea in the past but has had its believers, and if necessary they would freely offer their lives in defense of their belief; as witness, the martyrdom of the Christs, and 16 crucified aviers of John Hus, Vauant, Bruno, Hypatia, Lady Lysle, Michael Servetus, Giles Cary, and a host of others who died for their faith.

Many living are undergoing martyrdom from day to day in order to be true to their best convictions. They have asked the question of themselves, should the truth be proclaimed at the price of life, liberty and reputation? And they have answered it in the affirmative; and the young should be so taught, and their elders should set the example. If the love of truth could but possess the minds of the people, there would be little necessity for the daily spectacle of fathers testifying against their children, children against their parents, friends against friends, that are the dead sea fruits of our present social order. The laws of love do indeed revolt against such unnatural laws of usage.

Rahab concealed the spies of Israel, and then swore falsely and was rewarded for the good intention. Annanias and Sapphira, on the other hand, were struck dead for trying to evade an income tax. Every conceivable wrong has been committed by just men,—"men after God's own heart," as recorded by the parties judging.

Present ethics impress the people that it is right to lie that good may come of it. This idea being adopted in regard to our highest conception of ethics, must of necessity permeate our every day thought and influence our actions toward our fellows, even to martyring them if needs be, by rendering false evidence; or otherwise, that one differing in judgment, whether on religious, social or economic problems, may be convinced of his error, or receive the punishment we imagine he merits, and also that others, seeing his example, may avoid like heresies by living a lie, and thus keeping their views from offending us, or like Jennie

Deans in "The Heart of Midlothian", who told the truth with a breaking heart, when false usages backed by force wrung it from her lips. Or the Bishop in "Les Misérables," who evaded the truth to save the Galley Slave. And in our own day, the Prince of Wales is not the only man who has "perjured himself like a gentleman" to save the reputation of another. If the best impulses of our nature had always been acted upon, the poet need not have written the following lines:—

"A score of stout hands rose between
The hunter and the flying,
Age clenched his staff, and maiden eyes
Flashed tearful, yet defying."

But when told that the pursuer had the law and the gospel on his side, the congregation helped to secure the trembling fugitive.

"My brain took fire; 'Is this', I cried,
'The end of prayer and preaching?
Then down with pulpit, down with priest,
And give us Nature's teaching.'
Just then I felt the deacon's hand,
In wrath, my cont-tails seize on,
I heard the priest cry 'Infidel,'
The lawyer mutter 'treason!'"

If the Puritan fathers had followed their highest instincts, the slave system would not have been planted on the soil of America, but the gospel theory warped their judgment, and in the end the sin was washed away in the blood of their sons.

The history of the world is that falsifying and force methods have ultimately the opposite effect of that desired, and the sin will be visited upon the children to the third and fourth generation.

Teach all men that the only truth is harmony with nature and that a lie is a discord. Do not teach wrong for right, for the good that it may do for your pet theory, and if there is a doubt in your mind, give them the benefit of the doubt.

Mothers, a word to you. You have the early training of the children in your hands. You have swayed the world by your influence upon the plastic minds of childhood. You have sung the changes of Mother Goose stories, fairy tales, Bluebeard, Santa Claus, Elves, Dragons and other delusions of the nursery, preparatory to the greater delusions of witches, ghosts, spirits, winged angels and devils, a material hell governed by a material god called Satan, together with the resurrected material bodies of the dead that are in everlasting torment because they could not, from definite mental traits, believe in a material god miscalled the Almighty, living no one pretended to know where, in a material place called heaven, and who is impotent to check the devil from choosing the brightest and best, and leaving for the golden streets, golden harps and golden halos, only a few infants, idiots and murderers.

So-called Materialists, you are surely mis-named; you should gracefully yield unto Caesar that which is Caesar's and unto God that which is God's. When we stop teaching these delusions of heavenly government we may hope to change our earthly forms of government based upon them.

This is the first step toward abolishing the wrongs that make lying a necessity,—that make the flaming red point of the store front cry "Fire Sale!" when there has been no fire,—that causes the merchant to lie in the market, and the preacher to lie in the pulpit.

Abolish the wrongs that force the sister of Jennie Deans to take the life of her unborn to protect her reputation; which force Jennie to swear a lie or tell the truth with a bursting heart, but allows her partner to go free, and even remain the petted lion of society.

That no woman's hand guided the pen that wrote Ephesians, or Timothy, or Corinthians, can be seen by any not mentally blind. A woman did not write: "Wives, submit yourselves to your husbands." "He is the image and glory of God, but the woman is the glory of man." "I suffer no woman to teach." "Neither was the man created for the woman, but the woman for the man." She did not write in Deuteronomy this abomination: "After victory, if he sees a beautiful woman and desires her, he may take her, and after loosing delight in her, he may let her go again, an outcast in society." Neither did she pen the statute laws framed from these ethical precepts, that places the age at which a girl may be led to the altar of lust at from seven to eighteen years, but the legal age at which she can become a happy wife and mother at from eighteen to twenty-one. When woman's hand guides the

(Continued on page 12.)

MY WATERLOO

How an Unbelieving Cousin Explained Why He Would Not Accept Religion.

(By E. J. Beals-Hoffpauir.)

At the age of sixteen, having been duly called of God to preach Christ, I began to look diligently about me for opportunities to do good. My heart bled for those treading in the paths of unrighteousness, and I felt it my duty to rescue them from sin if possible.

Among my cousins was one far above the average in intelligence, but known to us of the "faith" as a "hard case," because of the persistent hardening of his heart. After one of the Wednesday night prayer-meetings, several of the young people gathered around me and begged that I make an effort to turn "Neal," for such was my cousin's name, from the error of his way. My duty was quite plain. I had long felt that Neal stood in need of spiritual advice and direction, but I really stood somewhat in awe of his sarcasm, of which he had an unusual supply.

Nervous myself for the attack, however, I called on him one day, and found him sitting on the back porch. By his side was a bottle, partly filled with a reddish-colored liquid, and this fact, considered along with Neal's talk and actions, suggested that he had taken something calculated to counteract a certain heaviness of heart. In plain English, Neal was about "three drinks ahead." After a few commonplace remarks I decided to get down to the business of the day.

"Neal," said I, "don't you think it about time for you to embrace religion, and enjoy a closer walk with God?"

Neal's eyes lit up with a queer light, which I had often witnessed before, and, which I knew boded ill for me.

"Sonny," he said, in a condescending

tone of voice, "I could be religious if it wasn't for thinking of the manner in which Christ treated his mother."

I asked for an explanation.

"You shall have it," said he. "Christ," he continued, "was the son of Mary and Joseph was his father. Now it so happened that when Christ was twelve years of age, his parents went down to Jerusalem, and were there for several days. As several families from Nazareth had taken the trip, and Christ was very fond of traveling with the other boys, his father and mother paid no attention to his absence for several days after they had left Jerusalem on their way home, thinking that he was among his youthful playmates. But when they found that such was not the case, they returned to Jerusalem and inquired of the police department as to whether the boy had been seen or heard of, and were informed by the Chief that the youngster was in the temple disputing with the priests. Hurrying to the temple, sure enough there sat Jesus Christ in the midst of the wise men disputing with them.

"Son," she cried, "why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing."

"How is it that you sought me," said Jesus, "wist ye not that I must be about my father's business?"

"Now, Mary ha said that Joseph was his father, and Christ had the impertinence to stand up in that temple and maintain to the contrary. I insist that Mary ought to know, and that no child should dispute his mother's word, especially on that delicate question. I refuse to be guided by any man who manifests so little regard for his mother's feelings."

I had no answer at hand, and Neal remains unconverted to this day.

Rafter, Tenn.

WHY WOMEN SHOULD VOTE

Strong Plea in Support of the Suffrage Being Extended to Mothers of Race.

(By T. C. Jefferies.)

Should women be allowed to vote? On every hand we hear this question discussed more and more. The proportion of the women capable of the intelligent use of the ballot certainly compares favorably with the number of men. Surely the selling of votes would not be greatest among the women. Why shouldn't women have a voice in a matter which so vitally concerns them? They are compelled to pay taxes,—

why not refuse to accept their taxes? They are among the governed, and they are taxed to support the government and they raise sons to make the government, but they are denied any hand in the government.

The ballot should not in any way interfere with the home life and duties of women any more than it now does with the man doing the voting for the entire family. Give woman a chance; give her as much liberty and as much freedom as is allowed to man, and she will not struggle along under the yoke of superstition and ignorance as long as man has done.

If men there be who can claim that a woman built the chute on which they went down to nothingness, how many men are there who will say that a woman built the stairs on which they climbed to fame and fortune?

How quick we men are to complain if anything is wrong in our meals, if the steak is a trifle well done, or our breakfast a little late; but do we always have words of praise and little compliments for each of the many steaks which are so nicely prepared for us, and for the countless breakfasts which are ready for us on the dot? This world is unkind and uncharitable,—too quick to judge and too slow to forgive.

Elder Davis, of Cleveland, says: "I know many women have made great progress in many walks of life, but it was against the will of God." The elder evidently looks upon woman as a mental, unworthy of high attainments. He pays them a compliment, however, when he says their will is stronger than that of his God. Nevertheless they can see what kind of a god is the elder's, and no doubt they will agree that he had best get another god. We suggest one with a little sense of the uncommon variety if that is possible, although one with even common sense would be an improvement. It is possible that a transfer may be issued to Elder Davis from his present woman-hating deity to one that is more of a lady's man. Unless the elder changes he never can hope to be popular with ladies. When god means to any man what the elder's words convey, that man is ripe for almost any persecution against womanhood.

How happy and glorious for Elder Davis could he but have lived a few hundred years ago,—in the good old days of rack and thumb-screw.

Woman's influence is everywhere; her nature is trusting. True, she has peculiarities, but man was never born who, when the occasion demanded, could be as loyal as a true and noble woman.

Cleveland, Ohio.

Another New One.

SAN FRANCISCO, CAL.—Please send the Blue Grass Blade to Comrade B. Feinstein, 696 Post St., and credit me with the same. Yours fraternally.—J. FRANTZ.

Papers Are Sent.

CLEVELAND, O.—Enclosed find 50 cents for more papers, beginning with date, No. 13, and oblige.—J. M. TITE.

Subscribes to Hausman's Book.

DENVER, COLO.—Enclosed find P. O. money order for \$2.00, for which please send me one copy of Dr. Hausman's new book on Evolution.—FRITZ THIES.

MAN'S ORIGIN AND DESTINY

BARBARITY OF OUR EXISTING POLITICAL RELATIONS.—

THE STRUGGLE FOR EXISTENCE BETWEEN
INDIVIDUALS.—STATE AND INDIVIDUAL.
LAW AND RIGHT.

(By Dr. A. Hausman.)

PART II. RELATIONS OF MAN TO MAN.

Man's relations are of a two-fold kind,—they refer to nature and to his own species, the social life of individuals. It was the object of the preceding chapters to define his position in nature and show that he does not occupy a special plane, but only forms part of the great animal kingdom and is subject to the same general biological laws. We shall now proceed to examine his social relations and demonstrate that they are the result of natural evolution, which of course they must be if man owes his existence to the same process, under the same common laws. To repeat briefly these laws: Every species of animal has a tendency to produce more individuals than possibly can exist, and part of them must perish. Those individuals who have acquired useful characters will survive in the struggle for existence and transmit these qualities upon their offsprings, according to the law of inheritance. In the course of time, after this process has been repeated through many generations and the useful qualities have increased and become fixed, a higher animal type will be the result. Thus man has attained the dominion over the animals, and the civilized nations rule over the savages, because their higher intellect has given them greater physical power. We found that human life has no particular object or mission on earth, and that man has no other pursuit than his happiness; that everything is good which contributes, and everything bad that is detrimental to it. Man lives for his individual welfare and not for the state, which only represents a condition necessary for the co-existence of many individuals, striving for the same object.

We found that in Europe wars and hereditary monarchies are still existing as barbarous relics of the struggle of existence among the species or races, upheld by egoism, irrational in the large masses which lose by this arrangement rational in the small fraction of the people who profit by it materially. These brutal proclivities find expression in national jealousy and hatred, the outcome of ignorance. It is in the interest of those materially benefited by this ignorance, the ruling powers, the kings and the church, to maintain these false ideas of the world, to which they owe their supremacy, and this is done by teaching the

absurd doctrines of religion. The weak-minded believe them and become moral cowards, unfit to participate in progress, which aims to abolish these brutal customs and heavy burdens. The moral, strong and courageous abandon the false teachings, but their number is still too small to change matters. Some fall into the other extreme and attempt to build up society upon idealistic, illusory premises, which are just as chimerical as the delusive Christian tenets.

While the political relations are still as barbarous as a hundred years ago, we find a great change in the relations of individuals composing a nation, from which eventually will arise a better understanding among the people furthest advanced in civilization. Though there does not appear any possibility to abolish wars altogether, as long as there are inferior nations to be conquered, there exists no longer any physical necessity to go to war over questions which can always be settled in a less brutal and more just way than the decision of the sword. But that time will not come before the people do not supplant their erroneous religious views by the rational, natural conception of things. As long as they believe that a person, whom they call god, rules the affairs of mankind, they will not be able to see that no god, but egoism, causes the wars; that their own mental weakness constitutes the power of the ruler; that the lives lost on the battle-field are lost forever, sacrificed for an imaginary cause. It sounds ridiculous to hear the church profess that through its efforts the wars might be abolished, because it teaches people to love each other. It might as well teach the lions to eat grass. The egoism of those profiting by the brutality of the masses cannot be overcome by teaching; it finds its right and justification in history and religion. God has appointed the kings and has entrusted the honor of the country into their hands, which is but a different expression for personal egoism. Here we have a natural cause, the mental inferiority of the people, and a natural effect, the material superiority of a number of individuals, ascribed to a false source, a supernatural being. If the thousands of brutes have developed into men and "won't do it any longer," as the old Jew said, the useless wars will be over.

We shall now proceed to investigate the struggle of existence between individuals, which is confined to the peaceable competition of labor.

As far back in history as we possess any information about the condition of human society, we find some permanent peculiar features which appear at all times and among all nations, independent of race, intellect or religion. We find an unequal distribution of the earthly goods, the burdens and pleasures of life. While some are living in

affluence, others are starving; while some enjoy all the fruits of labor without doing any work, others toil from morning till evening and earn scarcely enough to keep alive.

When the founder of christendom arrived on earth he found this state of society already in existence, as it had been thousands of years before. It is evident that he did not discover or make any laws of society, nor did his teachings have the slightest effect upon its morals. But they proved detrimental to part of the people, as we learned from history, because they weakened the moral impulse and converted the physically stronger into submissive slaves, just as they do today. From the fact that the same social inequalities existed at all times and among all nations, irrespective of race and religion, we arrive at the logical conclusion that some universal, immutable natural laws form the basis of society, and as such we learned to know the natural instincts described above.

Christendom has evidently failed to solve the "social question" and so have all the pretentious theories of equality, liberty, fraternity, etc. Revolutions may destroy some unjust institutions and may abolish some abuses that have become intolerable, but they can never destroy the natural laws, and out of the chaos and ruin created by unchained brutal passions, society grows up invariably on the same principles. And from time to time apostles of labor appear with wonderful theories to release the world from the evils of society, all of which have as much prospect for realization as the Christian doctrine of universal love. Before trying to solve a question, it is absolutely necessary to understand it sufficiently to know whether it can be solved or not. In order to comprehend the social question, we must first determine and define the extent to which social phenomena depend upon the immutable physical laws, for to battle against those would be as futile as an attempt to stop the earth in her revolutions around the sun.

CHAPTER IX.

STATE AND INDIVIDUAL.—LAW AND RIGHT.

"Laws and rights are inherited from generation to generation, like one eternal sickness."—*Goethe*.

According to materialistic views, egoism (sometimes superseded by love or sympathy) is the only natural and rational moral impulse, and the enjoyment of life the only reasonable object of existence. Or, as the Declaration of Independence expresses it: "Life, liberty and pursuit of happiness, that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed," etc. This is the true conception of state, a condition for individual welfare, but in the monarchial countries the case is reversed: the individual lives and dies for the state, that is, for a few persons.

Individual happiness demands certain restrictions of the natural instincts, certain mutual guarantees which were discussed already at another place. It is a fact that there are always some members of society who disregard the rights of their fellow-men from egoistic motives, and for those the criminal laws are required. Even if all people were morally perfect and no crimes committed, certain regulations in regard to property and public affairs would be indispensable.

Are laws and right identical? There are but few lawyers who can give a definition of right, although they may know the law well enough. Laws are not the cause of the orderly conditions of society. People don't know the laws; they do not learn them in school; they don't study them afterwards, and yet they know what is wrong or right. Laws are not made by society, but by single persons, and are consented to by the people. The man who frames the law must have the unwritten law, that is, the recognition of necessity, in his mind. If all laws were suddenly suspended or declared void, society would not be overthrown, but would move on in the same way. Whenever a new country was settled by the adventurous gold-hunters, the same order prevailed as in the States, though there are generally more acts of violence, on account of a certain turbulent element which congregate in such places. I had some experience of pioneer life myself, and made the surprising observation that the entire absence of government, courts and the whole legal machinery, instead of producing lawlessness, or insecurity of person or property, had exactly the opposite effect. The strong common sense of the sturdy pioneers did not require any written law; their mutual interest was sufficient to unite their efforts in the preservation of order and security, and those criminally inclined had more respect for these peaceable citizens than for the regular courts. Later on, when a county was organized and a court established, with all the impracticable, cumbersome attributes of so-called justice, crime became very common, because the evil doer felt comparatively safe.

(To be continued.)

It should be gratifying to the lovers of liberty, everywhere, that Janoff Pouren, the Russian revolutionary refugee, upon his second trial before Immigration Commissioner Samuel Hitchcock, has been adjudged to be a mere political refugee and not an actual criminal. This has resulted in his discharge and consequent freedom from detention, and as he will not be returned to the Czar, America, for once again, may be likened unto an asylum for the politically oppressed, a trait bestowed upon the Republic by its builders now more than a century ago.

Look at the date on your tab! That will tell if you are in arrears on your subscription! Have you done so? Then do not fail to renew in time as this is an important item with the Blade.

Help Needed for the Paine Centennial

The Blade desires to make a direct and personal appeal to its readers and friends in behalf of the coming Paine Centennial at Rochelle, New York, to commemorate the one-hundredth anniversary of his death.

Herewith we give two representations, or views, of the old home formerly occupied by this revolutionary patriot, the home that was given to him by the great Empire State in reward for his splendid services, in recognition of the grand, great and glorious fact, that like Minerva from the brow of Olympian Jove, Columbia, this land of the free and home of the brave, sprang full panoplied from the brain of Thomas Paine.

As Americans we cannot forget these services, rendered without hope or thought of pecuniary compensation. As Freethinkers, especially, we have greater and more pressing reasons for aiding in this Centennial and it is our bounden duty to do all that within our power lies to see that it is made a brilliant success, the only success it deserves. A similar opportunity will not occur to this generation. Once this is passed it is passed to us forever. Can you think of the starving and ragged soldiers at Valley Forge and those burning words of Paine that revived their faltering faith in the destiny of the Republic, without being moved to some deed, some act, whereby to give expression of appreciation therefor? Then whatever you intend to do, do it now. Those in charge of the Centennial lack the funds necessary to make it the success it must be. A little from each will go a long way, and this duty we owe to ourselves that we may not be misjudged by posterity.

The old Paine farm has been cut up into building



A little from each will go a long way, and this duty we owe to ourselves that we may not be misjudged by posterity.

lots, but through the intervention of the newly organized Hugenot Association, the Paine home is to be preserved and moved to a new location with a few acres of ground about it as a sort of park or public place. One room in the house will be used as a Hugenot museum and by the aid of the Freethinkers of America we can use the occasion as a means of compelling a greater and better recognition of Paine to the end that he may be accorded his rightful place in American history, a place denied through orthodox prejudice and insolence. Do what we may, say what we will, give what we please, but our combined acts and words cannot equal in political and religious value the work and words of Thomas Paine.

Could the Blade find language rich enough, strong enough, fervent enough, to touch the heart of every man and woman in America who read these pages, to move them, to stir them, to rouse them into instant and co-operative action in behalf of this Centennial, rest assured those words would be said.

Friends, the Blade is informed by the Treasurer, Dr. E. B. Foote, of the combined Paine Memorial and Paine Historical Societies, having in charge the detail of this Centennial, that the amount so far contributed is ridiculously small, and that more funds are needed to carry out the desired program. This is unjust to the memory of Paine. It is now less than two months before the Centennial will be upon us. The managers must know just how much they can spend in order to prepare the program. The latter cannot be prepared beyond their financial means. If ever there was a subject upon which American Freethinkers should need no urging, this is it. We

owe to Paine more than we can ever pay. If this Centennial results in failure, or is weakened as a demonstration in behalf of Paine's memory, it will be our own fault.

The Blade is deeply interested in the result of this Centennial as a national undertaking. It is personally interested therein as being one of the recognized instruments, or agencies of Freethought propaganda in America. The Centennial will act or react upon the cause of Freethought in full accord with its fruits.

We, as American Freethinkers, regarding this Centennial, are standing in the conflux of the ages. The Republic was christened by and named by a deist. Its greatest philosopher was an Atheist and its greatest President was an Agnostic. To establish it men of all faiths suffered and fought and died side by side. But none did more than Paine. The sword of Washington would have failed but for the pen of Paine. Then let us not shrink from our duty today even as Paine failed not in the line of his duty more than a century ago. We have lived upon the glories he wrought and we live in the liberties he aided men to win. A full century will soon be rounded out since he passed into the portals of that tomb into which Christian bigotry and intolerance descended with ghoulish hand to deny him even the peace that comes with death.

Come forward, friends, with your means, such as you can spare. Whatever that may be send it as soon as possible to Dr. E. B. Foote, 120 Lexington Avenue, New York City, and by your action now posterity will have no cause to look back at this episode with regret for the Freethinkers of this generation.

* * * *

DR. KEYSER ON CHURCH TAXATION.

When a modern orthodox preacher attempts to discuss the church and its economic and political relations to both government and society, presuming to "know things" he labors industriously enough to show his utter ignorance of such subjects, and uses fish arguments to support his contentions.

Some unknown friend has sent a marked copy of the Lutheran World, of the issue of March 23, which, on page six thereof, contains an article from the pen of Dr. Leander S. Keyser, of Canal Dover, Ohio, the gentleman with whom we had the debate in February last. It was evident that the intention of the sender was that a review of Dr. Keyser's article should be made in these columns, which we gladly undertake, as this article was especially marked in order to better direct attention to it. Preachers, like milliners, must be in vogue or they will meet deneed hard sledding no matter what his merits might be.

The article in question is intended as a reply to

the strictures recently made by Eugene Wood in Everybody's Magazine, in which he lashed the clergy and the churches for pandering to the Mokanna and worshipping the golden calf. Dr. Keyser resents the soft impeachment and would, with the unthinking, elevate the modern clergy to that high plane they once occupied, a vain and useless effort. In his attempted criticism, Dr. Keyser makes the following statement: "We lately heard an infidel dilating in a great big way on the themes discussed by the preachers and not one of his antiquated notions is being held forth in the pulpits of the day." Then we are led, inversely, to assume that these "antiquated notions" were held forth in the pulpits of yesterday. If not in the pulpits of today what has wrought the change? Are the pulpits of today right? Then the pulpits of yesterday must have been wrong. If the pulpits of yesterday were right, then is it not a dangerous position, theologically, for the pulpits of to "get away from "antiquated notions" and adopt modern ideas for the sake of keeping their heads above the waters of public opinion? Does it not show that style counts more than truth, with the clergy, and that they assiduously study the fashion plates to keep in vogue?

Dr. Keyser resents the imputation of his critic that preachers are so very much behind the times, and makes reference to "rows of books" on their library shelves which is very much like asking a hungry man to satisfy his appetite for food by asking him to read over a bill of fare from some fashionable hotel. The books may be there, in some instances, and these exceedingly few, but the congregation does not get their contents, unless they have received the orthodox sanction from the powers that be. If among these books can be found works on "science, history and philosophy" any man and woman of average intelligence can understand that very little of what they teach comes from the pulpit, except it is to garble, misquote, misrepresent, and to claim that they came from god, are of god and contain some high-fangled notion of being a revelation made by science of god's plan. But Dr. Keyser need not complain of the mental attitude of Mr. Wood and his barber concerning the clergy, for this attitude is not confined to them alone, being held in common with thousands of others who have had sufficient experience with the clergy to know them and to understand them. En passant we might add that we, too, have had recent experiences with certain clergymen that have tended to shatter any moiety of respect for the cloth that might have lingered unnoticed in the mind. Ninety and nine per cent of all the preachers in America represent mere mouthfuls of sweetened wind, mere painted echoes, oratorical hurdy-gurdy's that play the music of others, and as he who pays the fiddler names the tune, it is in the pulpit where the possessor

possessor of "predatory wealth" finds greatest comfort so long as he makes generous donations in its support.

Principal among Dr. Keyser's statements,—we cannot call them arguments,—being unworthy the name, which we desire most to discuss, is one ament the exemption of churches and church property from just taxation. On this subject we desire to quote from him at some length. He says, in part:

"But the churches 'dodge paying taxes!' See the miserable misrepresentation. How can the churches 'dodge' taxes when the government does not assess them at all? If the government taxed them, they certainly would pay their taxes, as they pay all their other bills. But why does Mr. Wood want the churches to pay taxes? Where is the justice in their doing so? The church is a public institution, intended for the public good, and the property is not owned by any individual. The church members, including the ministers, pay taxes on their individual possessions just as other citizens do on theirs. Besides this, Mr. Wood wants them to keep up the churches for the public weal, and pay taxes too! This would be a triple tax for the church members to pay, all for the privilege of supporting an institution that is not intended for selfish purposes but for the public good. We suppose Mr. Wood would like to have the school teachers and boards of education of our land pay taxes on the school property they make use of for the public benefit! Why not? It would be just as reasonable as to tax church property. There is not a church member or a preacher who owns a brick or a nail in the church property. Why should he pay taxes on what he does not own?

Moreover, those people who are forever denouncing the church for not paying taxes do not help to keep up the churches. They pay little or nothing to their support. Other people pay thousands of dollars yearly for the support of the church, and they do it voluntarily and for the public good. The unbeliever and scoffer gets the benefit of the Christian civilization thus advanced, pays nothing for it, and still wants the Christian people to pay taxes on their church property! It will be a sad day, should it ever come, when unbelief gets everything it wants. With all the moral and spiritual forces now at work, the world is bad enough. What will become of it if all these forces are removed?"

If it be true that a "miserable misrepresentation" has been made it was made by Dr. Keyser and not by Mr. Wood. At whose instance, forsooth, were the laws enacted that exempted church property from taxation? Not the people. It came from the preachers. Only recently have some states enacted laws granting churches this exemption. Why was it done? Who asked for it? When the preachers turned themselves into lobbyists to induce the members of the several legislative bodies to enact special legislation for the benefit of the churches, exempting their property from taxation, it is the prettiest subterfuge to claim that the reason they do not pay taxes is because they are not assessed. Suppose some assessor should put church property on the taxable list would not Dr. Keyser, if it happened to be his own church, rush to the courts asking for a writ of injunction? If a man or an institution can only be moral within the law, he, or it, must be made of poor material indeed,

and will well stand watching in any sort of a business transaction. If an agitation should begin to put all church property on the taxable lists every preacher would break his neck hurrying to get to the State capital with a protest in his hand, and this is the quintessence of clerical honesty.

No good reason exists for drawing a comparison between the churches and the public institutions for education. The latter are altogether supported by public taxation. They are public property, owned and controlled by the public, and every good citizen is ready and willing to pay his proportionate share for their maintenance. There is no reason why such institutions should be called upon to pay taxes and for Dr. Keyser to offer such a plea in behalf of church exemption is the veriest moonshine. Churches are not public institutions. They are private institutions. They are in competition with each other. They are business rivals. Every time a Presbyterian gains a new member the Lutheran church figures out that it has lost his fare on its own lines. Baptists run their churches for Baptists and Methodists for Methodists. They do not contribute towards the support of churches of a different sectarian faith. In many instances, as was the case in Chicago, the Catholic church owned one million dollars worth of rentable house property, which was on the market in competition with other property of like character, and yet, every dollar of it was exempt from taxation, thereby increasing the tax rate on all surrounding property, and the burdens fell upon the cottages of the poor. In this little city of Lexington, the Campbellite church, owning a parsonage, gave it up as such because the minister desired a more pretentious dwelling and the parsonage was rented out for cash. An effort was made to dodge taxes on it, but an honest tax assessor and an honest county judge made them pay taxes and the case was affirmed on appeal to the highest court in the State. Being the action of a church, Dr. Keyser would not call this a "miserable misrepresentation" but perfectly proper and in strict accord with the Christian moral code.

Church property should be no more exempt from taxation than saloon property. One poisons the mind with rum, the other with religion, and it makes small difference what a man gets drunk on, he is just as dangerous when the influence is full upon him. Nor is it true that churches "are for the public good." Less than one-third of the population belong to them and the majority are taxed to maintain and protect church property for the benefit of the few. All church property enjoy the right of protection, the accretions in value from surrounding improvements, the various means of sanitation, street paving and lighting, and protection from fire. All this takes money and it must come out of the public purse. Not one penny does the church contribute to this end.

Jew and Gentile, believer and unbeliever, through exemption, are compelled to pay an indirect tax to support Dr. Keyser's church, and Dr. Keyser calls this honest. True, Dr. Keyser and the members of his church have a constitutional right to worship any old god they please, but they ought to pay for the privilege and not demand exemption that places the burden on the shoulders of those who do not want Dr. Keyser's church or Dr. Keyser's god.

But listen! We read: "The unbeliever and scoffer gets the benefit of Christian civilization thus advanced, pays nothing for it, and still wants the Christian people to pay taxes on their church property!" The benefit of what? Christian civilization? Of all the advancements in science and art, in music and poetry, in literature and law, point to one new idea, one new thought, one step in material progress that emanated from a Christian pulpit or a Christian church. Christian civilization! Aye with millions of brothels in which believers sate their lust, and little children cry themselves in hunger to sleep beneath the frowning walls of some dead Christian church. Christian civilization in which the people are divided into classes industrial and sets social, with wealth mocking poverty and poverty cursing wealth. And yet a Keyser will devote his energies to the propagation of a religion, which Reason, that pitiless monarch of the mind, tells him, must as inevitably pass as did those of Egypt, Greece and Rome. Christian civilization wherein hundreds of thousands of Christians are being trained in the art of murder to more effectively slaughter other Christians with whom they have never had the slightest quarrel or misunderstanding.

It may be a "sad day" for Dr. Keyser and his ilk when "unbelief gets anything it wants" but it will be a millenium for the people. In unbelief, as distinguished from orthodox Christianity and all that it implies, lies the only hope of the people. In that great day a priest or a preacher will be looked upon with the same regard as a soldier. The one hired to kill the body and the other to kill the mind.

Freethought points to the future; it will, if granted the opportunity, awake the nations; it will liberate and arouse the faculties; it will give courage, determination and hope to every man and woman.

* * * *

Rev. William Forkell, pastor of The People's Church, at Aurora, Ill., has resigned his pulpit, quit the church and gone into business. The reason for such an action is best told by himself. When he renounced the ministry and the church he said:

"I do not believe in the bible. I believe God is not a distinct being, but is all over the world. As the world is unfinished, God is unfinished."

"Evolution is the perfecting method. It is the growth of God's body, of which we are part."

"I don't believe in prayer. I believe in handclapping or any natural demonstration in church. I believe congregations should act in church as they would at home or in a theater."

A CALL TO AMERICA

(Selection from Parker H. Sercombe's forthcoming book.)

O thou giant America! My beloved, my waiting one,
Come forth from the easy shadows where thou hast tarried
too long.
Falter not before the tasks set for thee. Thou hope of
the world,
No more grotesque and gruesome burdens as of the past,
Thy labors to come shall but lighten thy very load. O
Democracy!
Open thine eyes, let thy forehead shine, part thy lips in
the prayer of determination.
Forget thy scars, bury thy vengeance, let thy sins be thy
guide,
And thy tardy tears moisten thy passion into the doing of
deeds.

Arise, champion! An unarmed warrior thou! A cleanser
of nations!
Thou hast love in thy bosom tender as a baby's kiss, delicate
as the caress of sunlight,
Powerful as all the world's engines, fresh as watercress
nurtured in cool springs;
It is the love in thee which hath stilled thee, dropped the
wine of slumber upon thy lids,
Lulled thy golden spirit into dreams that hath made thee a
plaything of courtesans,
A companion of gourmands and roues, a purveyor of
baubles and titles,
A slave to thy mirror, a sharer of bribes, a worshipper of
self,
A punisher of victims, a liberator of traitors, a stultifier
of childhood.

Arouse thyself, Beloved! Come away from thy dalliance!
Stretch forth thy hand,
Thou child of Franklin, Jefferson, Paine and Washington.
Dost thine eyes not see thy brethren with their torn faces
in the mire?
Dost thy heart feel no tumult? Do not sobs possess thy
throat?
And the earth arise to cradle thy convulsed body at sight
of these?
The time was, O Son of Liberty, when thy nostrils would
revolt at such stench of tradition,
When the swinish folly of thy people would be staid by
the hand of Wisdom,
When the tears of thy panting breast might drown the
enemies of peace and understanding.

MORALS, HEALTH AND THE STATE.

(Continued from page 4.)

pen that writes religion and law, we will see different things from these. Ah! there is a higher law than Law and a higher religion than Religion, and many strive by voice and pen to raise the people to their ideal. Confucius gave expression to it in a sentence: "Do not unto another that which you would not that another should do unto you." Many Bibles written since echo the thought and put it into the mouths of their Messiahs as the central gem of their ethical diadem. What a pity they hid away the gems in caskets of lies and based many of their laws and customs upon the casket instead of the gems concealed within. It would have been an exponent of Justice if the truth alone were taught. The truth, the whole truth, and nothing but the truth.

Life is no small thing that it should be sacrificed to delusions and selfish lies.

Liberty is no small thing that it should toil in chains to uphold creeds which teach delusions for truth.

Reputation is no small thing that it should be seduced to yield a fleeting pleasure to dogmas that are themselves delusions.

Again I say, abolish the wrungs, both ethical and social, that offer the Life, Liberty and Reputation upon the altar of lust, delusion and selfish desires. The first step toward it will be to tell the truth ourselves and to allow others to tell the truth. We must allow our preachers to teach the Higher Biblical criticisms as they believe them. We must not force them to teach that Moses wrote certain parts that he believes were not written by Moses or Jeremiah, or Ezra, or David, or Solomon, or any other fictitious author when he believes the names of the real authors have been lost in oblivion. Let him make correction, instead of forcing him to perpetuate the error, or lose his pulpit. We must give him the liberty of pointing out the error as well as the truth of religion; separate the part that was inspired by hate from the part inspired by love. And again, we must not force error upon

the children in the schools by teaching delusions for truth, but must give our professors, as well as our preachers, freedom of conscience to teach the truth.

Bible theories, that were ancient efforts to account for phenomena, must not be taught to-day as the sum of all scientific research.

No more Cecco d'Ascoli must be burned alive at the age of 70 years for not believing the earth to be flat, neither must any more be damned for not believing it. Instead, let us teach ancient bibles as ancient myths, and modern religions as modern theories, to be accepted or discarded by final judgment. Let us teach the book of nature as written in the geological formation of the earth.

The geography, astronomy and science of the infidel Moor and Saracen, as perfected by modern scientific research, let us imbibe, and for morals let us teach modern ethics independent of creeds. Let all error go with the divine right of kings; polygamy, slavery, infant damnation, and all such abominations, and in their places teach the natural rights of the five races of men, women and children to the air, water and land and the products of their own exertion. Teach love uninfluenced by fear; teach freedom to do and to enjoy to the fullest extent compatible with the collective interests. Teach the truth, the whole truth, and nothing but the truth. And in due time the social conditions that make lying a necessity will pass away like a hideous dream. Private interests will give way to public weal. Selfish desires will lose the machinery of law. Idleness with its manifold temptations on the one hand, and over-taxed energy with its unhealthy craving for stimulants on the other, will cease with the conditions.

Gambling in lands and the products of labor will cease to curse the world. Wars and rumors of wars will cease; lies will cease to be told by lawyers because there will be no incentive, and supreme courts will no longer decide in favor of the Annanases and Sapphirus. And man will no longer be crucified by the classes who rule. And Life, Liberty and Happiness will have a new meaning to the peoples of the earth.

IMAGINE THESE THINGS

Answer to Question about Christian being Right and Freethinkers Foolish to Take Chances.

(By Andrew Root.)

In answer to the question in the Blade of March 1st: "If Christians are right, is not this vast army of unbenevers very foolish in taking the chances they do?" I would say, No. "You wouldn't hardly notice it at all." A God who would devise and maintain the Christian hell would not be competent to build, furnish and manage a heaven. Paul says that a spring will not give forth sweet and bitter waters, so, neither can a good God lead such a dual existence. Human genius cannot justify the hell dogma, nor the brain comprehend it and retain sanity.

The most cheerful feature about orthodox Christianity is its entire lack of truth. How long is eternity? Eterness. Step into the realm of the imagination, and suppose we start winding the finest spider's thread into a ball; wind and wind until the ball grows in size until it has brushed away constellations in space and has reached the Milky Way all around,—how long is the thread? No one knows; but it has two ends. Let every inch along its entire length represent a decillion years, still, eventually the time would END, because there IS AN

END to the thread, but not so with the Christians' cherished hell.

If, for the sake of the argument, the Christian dogma is true, then the coming of man upon the earth was and is the saddest of all happenings, and there would remain for him one of two things: First, to stoically meet his fate, or Second, do as Job of old, curse the day upon which he was born, (read Job, 3 chap) and "take his medicine", because happiness in either plan is inconceivable. Imagine a man in heaven, with a wife and nine children in hell, or a large family in heaven with the boy "next to the baby" in hell. Imagine a Christian in hell, who went through life singing "Blessed assurance" etc., who lived long and well on earth but died, ignorant of the fact that he had not been baptized when a baby. Think of the countless people in hell who lived and never heard of the illegitimate Jewish kid.

"Oh!" says the Christian, "God does not damn those nations who are in ignorance of the 'light.' He saves them all."

Then why send damnation among them by spreading the blighting "light" to them, through preachers, missionaries and missions? But to conclude: Science, Evolution and Reason are rapidly dispelling such fearful follies and speculations, and they will soon be relegated to the rear, only to

be recorded on the tear-stained and blood-smeared pages of the history of the pages of the past.

Hasten the day!
Kansas City, Mo.

Takes Dr. Hausman's Book.

BOONE, IA.—Kindly put me down for a copy of "Man's Origin and Destiny," and let me know when ready and I'll remit. Did you get my \$3.50 for Blade for 1908?—L. C. HOXSIE.

Subscribes to Hausman's Book.

ST. LOUIS, MO.—I hereby subscribe for one copy of Dr. Hausman's "Man's Origin and Destiny," to my address.—J. H. AUG. MEYER.

Asks About the Blade.

TRUXTON, MO.—Will you kindly send me the price list of the works of the late C. C. Moore, especially do I want "Behind the Bars." I am now reading "Dog Fennel in the Orient." Is the Blue Grass Blade still in existence?—W. LABAN MOORE.

THE PROCESSION OF PLANETS

IS THE GREAT NEW BOOK. IF YOU
wonder why the Earth moves, write to the author for a
description of it; it shows the true motions of matter. Address
RAVELIN H. HEAD, Station A, LOS ANGELES, California

The Blade's Correspondence

MURRAY'S CLEARANCE SALE.

Byron's "Forbidden Fruit," Paul Bert's "Jesuit Morals," Tolstof's "Root of Evil," Silcox's "Sacredness of Man," "Livingston and the Boers," Murray's "British Landlord," "Moses and the Prophets," 39 Propositions of a Pagan's Religion," "The Open Challenge," "Ten Commandments," Bible Texts, etc., etc. The total retail price of the lot comes to 60 cents. I will send the whole together, postpaid, for 25 cents. These pamphlets will suit the followers of Voltaire, Thomas Paine and Aristotle. They will not please Atheists.

NORMAN MURRAY,

246 St. James St., Montreal, Canada.

Sends Six New Ones.

HUNTINGTON, W. VA.—Enclosed find \$6.00 for six new subscriptions for one year, each to the following: (first subscription to begin with "Man's Origin and Destiny," by Dr. A. Hausman, if you have the numbers.) I have made this donation to the above for one year only. They will be read by a great number of people, and hope it may be the means of increasing the subscription list of your paper.—W. W. GWINN.

Blade and Emergency Fund.

MANHATTAN, KAN.—It is with pleasure I send you a few lines to let you know that the Blade is always welcome. I like to read the Blade and will not be without it as long as I am able to pay for it, and you publish it. I will send you three dollars—\$1.50 to have my subscription tag moved up to April 1, 1910, and the other \$1.50 for the Emergency Fund, or as you think best. Success to you and the Blade.

THOMAS DUELL.

To Those Who Have a Garden.

MILO, MAINE.—It may be of interest to some of your readers who have a garden to know that I sent 25 cents some months ago for the advertised list of bulbs in the Blade, from H. W. Buckbee, of Rockford, Ill. Every one has done well, and though I did not give the bulbs half a chance either, for I just put them in any old tins I could gather in off the waste ground. My wife thinks more bulbs are blooming than I put in, but it's a fact that all have matured or are doing so.—W. COOPER.

The Monkey Problem.

LINEVILLE, IA.—I acquiesce in the solution of the squirrel problem as given by Bro. Gandelot as a final settlement of the case, and had he hailed from Missouri instead of Pittsburg, we would denominate his solution "The Missouri Compromise." In the case of the monkey, if all friction is eliminated, when the monkey climbs the rope the weight at the other end of the rope will begin to raise, just a trifle slower than the monkey, and when the monkey gets to the top, the weight will not quite be there. How much will it lack, do you ask? Oh, just some and that is all, theoretically, an infinitely small amount. It will take more power than the weight of the monkey to start it up, and this will be exercised in the way of drawing up the balancing weight. True, it will take more power than the weight of the weight to start it up, but it will not take so much to start it slow as fast; so it will sure have to go.—A. A. SNOW.

We Are Gaining Ground.

MOSIER, OREGON.—Enclosed find \$3.50 (money order) for which please set my tab on the Blade up to 1910, and credit me with \$2 for Dr. Hausman's book, "Man's Origin and Destiny." I am deeply interested in his writings. In fact, I am at all times ready for anything pertaining to scientific research. The field of science (Nature's Laboratory) is the only place from which we get truth. All other sources of information are founded on myth, superstition, or the product of a weak mind, or psychological effect of environment, or early training. I am pleased to see the Blade teeming full of good, solid reading. When I get it, I read it through that night, before I lay me down to sleep, and pray the lord my soul to keep." Bro. Hughes, I think we are gaining ground, when a Senator from Arkansas stopped Congress from donating \$15,000 to build a church for soldiers. The idea of soldiers needing a church. They are hired murderers, and they and the millionaires are the vampires of the nation—consumers but not producers, only of bloodshed and misery. The church and army are useless to a real civilized nation. Where, on earth, is there a civilized nation today? Echo answers, none. They all fight. With best wishes to you and Mr. Charlesworth, I remain, yours kindly.—R. W. SIMPSON.

A Good Devil Story

NORWALK, CT.—If Don Quixote or Baron Munchausen were alive today, we could hardly hear anything more erratic than the several articles that are appearing almost daily in our New York papers, the latest being a genuine devil of biblical lore—having been discovered and seen in many different parts of the State of New Jersey's description, and all are entirely different. One says this devil has a head like an ass. The account each reporter gives beggars and has horns and wings and claws. Another says it has a head like a mule, and wings, and spits fire. The latest report is that it has been seen in Connecticut. A Mr. Cyrus Williams, of Oakville, Leitchfield county, as he was going to his cider mill to get four barrels of cider, saw His Majesty sitting on the barrels in the mill. The farmer states that his team of oxen were so frightened that they turned inside out, that is, turned in the yoke, and Mr. Williams had to drive them home backwards.

Now this devil business is getting to be a very serious thing. The several reporters have undoubtedly been reading up the Books of Revelations in the interest of the preachers, or else they are trying to get a monopoly on His Majesty's honor, or they may have been imbibing too freely of Jersey lightning, or corn bug-juice. However, they evidently have Annanias skinned a block.—A. B. BENNETT.

Sends Answer to Puzzle.

CENTRAL LAKE, MICH.—I enclose here with two dollars for Dr. A. Hausman's book—"Man's Origin and Destiny."

Here is my solution of Robert G. Gandelot's problem, in the Blade of Feb. 21st. Suppose that the monkeys and the balance weight are the same weight, that the rope alone will just balance, and hence remain stationary. If friction and weight of rope could be eliminated, so that there was nothing to take into consideration except the inertia of monkey and rope—they being of the same weight—the weight would rise as fast as the monkey, each at one-half of the climbing speed of the monkey. But friction and weight of rope cannot be gotten rid of.

Hence: At first the monkey would rise faster than the weight, and the less the friction of the rope and pulley the less the difference in their rate of motion upward. But as the weight ascended, the rope on that side would be shortened and on the other side it would be lengthened, which would increase the motion of the weight and lessen the upward motion of the monkey, and the weight might get to moving the faster. In actual fact, the relative speed would be controlled by the friction and the weight of the rope.—FREDERIC L. CHURCH.

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